

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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**EDITORIAL NOTES.**

MISSIONARY work on religious lines does not appeal to the man of the world or even to the philanthropist who has no religion to spare. But every Christian worker can say with the Apostle Paul, "The love of Christ constraineth us." It is not our love for Christ, but the love of Christ in us—His free gift—that constrains us to go forth and fulfill His command: Go ye into all the world and make disciples, or Christians, of all nations. Blessed are they who heed this command. The world does not applaud them, but they have the consciousness that they are co-workers with Christ, and that as a result of their labors, through and by Him all the ends of the earth shall see the salvation of God.

"The love of Christ constraineth us," is also the principle that animates the Christians who may not be actively engaged in the work of telling the good news of salvation to those who know it not, but who, by their prayers, their influence, their money, sustain the workers. They may not be fully conscious of the important place they occupy in the missionary enterprises of the day in which they take only an indirect part

—the left hand in many cases not knowing what the right hand doeth—and whatever acknowledgment or commendation they receive is generally of a private nature. It could not well be otherwise, for such Christians do not seek the applause of men. The love of Christ shed abroad in their hearts has begotten love for His cause, and where the heart is, there will the treasure be also. We cannot love Christ as He loved us—He gave Himself for us, He laid down His life for us that we who were dead in trespasses and sins might have life in Him—we cannot love Him as we ought, but we can love and serve the cause for which He came from heaven and died upon the cross—the salvation of souls. It is a faithful saying that Jesus Christ came into the world to save sinners. He arose from the dead that we might arise from the death of sin and be alive forevermore. And now He is at the Father's right hand, ever living to make intercession that those who believe on Him and serve Him as earnest disciples might be kept in God's grace and love. It is the greatest privilege for any human being to be a co-laborer with God—the love of Christ constraineth us.

**Persecuting Rome Judicially Condemned.**

The judicial decision by the German courts that the Roman Catholic Church was not libeled by the declarations of the Reformers of the 16th century regarding the horrible cruelties practiced by the Church and its abominable teaching that heretics should be killed, is a justification of all Protestants who have firmly stood for the truth of God and human freedom against the Papal system. Many of the Reformers and Martyrs who came out of the Roman Catholic Church and vigorously denounced the evils from which they had escaped, paid the penalty of their heroic faith by the sacrifice of their lives. Though the Roman Church has not changed for the better, it cannot kill or burn Protestants in our day. In a mean, contemptible way, it tries to persecute converted Catholics, who, however, charitably work and pray that decent Catholics might come out of Rome and be Christians like other Americans. They will come out.

**The Roman Church Always Intolerant.**

In the days of the Pope's temporal power, when he was a king like other rulers, Protestants could not hold public religious services in the city of Rome. Now there are many Protestant churches in that city. If we can go to Rome next year with the great International Sunday School Convention, which, it is estimated, will number 1,000 Americans, we hope to preach in the Methodist and Waldensian churches in that city. But it is doubtful whether we would not be imprisoned if we visited the Island of Malta and preached the Gospel there. Religious freedom in its fulness is to be found in the city of the Popes, but

though Malta is a British possession, with an English Governor, English military post, naval station, like any English city, it is more papal and intolerant than Rome itself. This anomaly is explained by the fact that when the English took possession of Malta there was an understanding that the existing religious conditions were to remain unmolested. According to this arrangement, no clergyman could hold services without the permission of the Roman Catholic Archbishop. Lately the Governor gave permission to the Rev. John McNeil, the great Scotch evangelist, to preach in the Theatre Royal. The Archbishop protested, and the Governor replied that as no one need attend who did not wish to do so, he failed to see any reason for protest. The Archbishop immediately threatened to excommunicate any of his subjects who would attend, and continued his protests against Mr. McNeill's preaching, until the Governor gave up and withdrew his permission to use the theater.

We will not visit Malta until an English Governor is appointed who will teach that Archbishop a lesson in toleration. But we would like to go to Rome next year and preach the Gospel there.

**Tent Work for Foreigners.**

We hope there will be more than one tent for the Italians in the evangelistic campaign which has been inaugurated in New York city this year. There are five or six tents where the services are held in English, but so far only one tent has been devoted to the use of the Italian population, which is the largest among the nationalities of immigrants that find their home in this city. Next to the Italians in num-

bers come the Poles, Hungarians and Germans from Austro-Hungary, nearly all Roman Catholics. These people have never heard the Gospel in their own countries. They should be given an opportunity to learn here what provision the Almighty Father has made for their salvation. Thousands of these immigrants would attend the services in the tents if the hymns and preaching were in their own tongue. The colporteurs of the American Tract Society at Ellis Island report that the Scandinavians who come here are in great contrast with other nationalities, even in outward appearance. They are good looking, healthy and better clothed. They are Protestants. The Catholic immigrants, when converted, will also be different in outward appearance as well as in character from what they are now. The Christian religion transforms all persons who place their trust in Christ as their Mediator and Saviour.

### Evangelical and Roman Self-Denial Contrasted.

BY REV. ALBERT B. KING.

The Promise. John xii:24.

A corn of wheat in Christ's own field,  
Will soon a golden harvest yield.  
The germ and root are not its own;  
Its life is from the Lord alone.

PLEA.

Lord, may I be that seed and live  
For Thee, Thy Church and Truth!

Then give,  
Oh, give Thyself, Thou life divine,  
And let me in Thy image shine.

The Spirit's voice comes from the  
Word,

And gives the answer of the Lord.  
"Son dost know My life's your  
death?"

"Wilt have the Spirit? Lose thy  
breath.

Yes, Lord—to Thee I give up all;—  
As monk or nun I heed Thy call,  
A living death entombed in cell,  
Sure now I know I please Thee well.

"Deny thyself," I hear Thy voice,  
I rend and burn each darling choice,  
Nor please my taste on any plea  
With beauty's gifts by land or sea.

Each art and sweet humanity,  
If pleasing, as infirmity  
Cast out; for self and Christ must  
part,  
That none with Him may share my  
heart.

"Son, thine not Mine, the words you  
spoke,

"You have put on the Devil's yoke.  
"My easy yoke and burden light,  
"Makes *free the slave*, and clothes  
with might.

"Use, not abuse the things of earth,  
"So kill thyself, so come to birth.

"Thy birth in Me, by Spirit's power,—  
"So live for Me from hour to hour.

"The corn of wheat is thy whole  
self.

"Thy hands and feet, thy heart and  
head,

"And he it is lives most for Me  
"Who shares My full human'ty.

"The corn of wheat must turn to  
dust,

"'Tis true, and lose its groveling  
lust:

"Yet Christian germ from grave of  
sin.

"Springs up and owns its human  
kin."

"I have been taking the Magazine for a good many years, and I feel that I cannot do without it. My mother, while living, was very fond of it, and always read it as soon as it came; but she has gone to her reward at a ripe old age. Wishing you a long and prosperous life in your good Christian work, and that God's richest blessings shall be yours.

W. J. R."

### Rome's Double Doctrine.

We continue to receive orders for this remarkable book by the Baroness von Zedtwitz, the price of which is 40 cents, including postage.

On page 24 the Baroness writes:

"Jesuitical casuistry is to-day, and has been since the Reformation, the powerful intellectual bond which holds the organization from disruption. The disorders and excesses of the Papacy, in glaring contradiction to Christian doctrine, could not find justification under the teaching of the Church doctors; the Jesuits undertook to span the gulf, which was becoming wider, between Christianity and Catholicism; and elaborated through their Fathers, a new system of ethics, to meet every emergency, and which in its completeness and conciliatory spirit, justified the outrages committed against the accepted moral code, by the Church of Rome.

"All during the dark ages of mediævalism, the Church of Rome held such undisputed sway over the minds of all Christians, that she was practically independent of a specifically formulated Esoteric doctrine; although casuistry was systematized as a science for Church use, as early as 1238, by the writings of Raymundus de Pennaforte. With its system of obscurantism and superstition, it did not fear attack.

"The Church was the sole arbiter of its actions and principles, and juggled with the Christian doctrine as it suited its purpose. But as the religious mind emerged into the light of truth, the Protestant Reformation broke out as a vigorous protest against error. The Roman Church was tried to its limits. It was then, in answer, to Luther, Melancthon, and Calvin

that the Jesuits arose as the Church's champions.

"It was not, as is popularly believed, to combat heresy that the Jesuits, as an order, came into being; it was to save the Roman Church from the abyss and ruin which threatened it. Both within and without the Roman Church, Luther and Calvin are known, not as heretics, but Reformers; and the name Reformation can never be torn from that stupendous movement which freed thinking and believing minds from the servitude of Rome."

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Last month we received a letter from the Baroness von Zedtwitz, who is spending the summer at her castle in Switzerland, in which she says:

"The June number of *THE CONVERTED CATHOLIC* came some days ago, and I felt much gratified and honored at the extensive notices of my book. I sincerely hope that the success will not be only of a day but may contribute in some way to aid the general feeling now apparent in America against the evil influences of Rome. . . .

"I wish you every success in your good work, the broadening and Christian influence of which is making itself felt and will undoubtedly continue to do so in a greater degree. C. BARONESS VON ZEDTWITZ."

### "The Master Christian."

This book, by Marie Corelli, herself a Roman Catholic, gives accurate descriptions of many phases of life in the Roman Church, especially with regard to members of the hierarchy and their schemes.

The price of the book itself is \$1.50; and it is offered as a premium for two new subscribers to *THE CONVERTED CATHOLIC*.

## FACE TO FACE WITH ROMAN CATHOLICISM.

BY BISHOP WILLIAM BURT, D.D., ZURICH, SWITZERLAND.

THE address of Bishop Wm. Burt, of the Methodist Episcopal Church in Europe, as fraternal delegate to the Irish Wesleyan Conference, which was held in Belfast, Ireland, June 21, 1906, was published in the *New York Christian Advocate*, July 19; and it was so good that our readers will thank us for reproducing the greater part of this magnificent discourse. Bishop Burt said:

You Irish are a wonderful people, and have a charming country which we all like to visit. What marvelous possibilities there would be in store for you if this power of Rome could be broken and the English Government would learn wisdom! The happy day is coming. The general revolt from Rome will reach Ireland some bright morning and all will rejoice. . . .

It is often asserted that the Romanists are making great progress in the United States. Though we must confess, to our sorrow, that they are making great gains politically and financially, they are not gaining numerically in proportion to the Roman Catholic immigrations to America. In their statistics they appear to outnumber the Methodists, but the contrary is true. Our statistics are comparatively exact, being taken from official reports, while those of the Roman Catholic Church are only estimates and guesses on the population, and on the percentage of births and deaths. Our figures represent members and their own followers. There are 40,278 Methodist preachers to 14,000 Roman priests, and 58,659 Methodist churches to 11,500 Roman Catholic churches.

Nevertheless, the Roman Church is and will be for us a most serious problem, and chiefly because our preachers and people do not understand the institution. The Romanists

have gained a great victory in America in that they have made it unpopular for one to speak the truth concerning Rome's doings. They have broken down our wall between them and us, but not their wall between us and them. A few of our people even send their children to convent schools and give subscriptions to Catholic enterprises, but hesitate to seek the conversion of Roman Catholics on the ground that they already belong to a Christian church.

Then, a few of our most fashionable churches make a bad use, I fear, of a good thing. They not only have vested choirs, but also processions and recessionals. Choir and solo performances are substituted for our good old congregational singing. One appeals to the desire for entertainment and the other is an inspiration to worship and service. When the church becomes an opera house and worship becomes theatrical, there is no use in our trying to compete with Rome. . . .

You Irish Protestants have done well. Notwithstanding your enormous loss through emigration, and notwithstanding that three-fourths of the entire population is Roman Catholic, you have not only held your own but increased your membership. God be praised! Somehow I have a firm faith that Methodism is destined of God for the overthrow of Rome. A French abbot (Martin), some time ago wrote an open letter to his Church calling attention to the work that Methodism was doing in the world. He said Protestantism is individualism, and this is weak before the great organization of the Roman Catholic Church. Romanism, he said, is impelled by an external force acting on the body, from the Pope down to the last member. In Protestantism each individual is self-acting from a life within. If, now, some one shall give to these separate individuals a

unity of direction against Rome, then Rome would be doomed. This, he contended, Methodism had done not only for those of our own particular communion but for all evangelical Christians. It has created in each individual a consciousness of the divine life through faith in Christ, and the burning desire to propagate that life in all others. This is all we need; the divine life in every soul. If it is there, it will be sure to manifest itself in zeal, to communicate itself to others. If we would succeed, we must build on Christ alone. When we were digging for the foundation of our great Methodist building in Rome we first came upon the ruins of a Romish church and monastery, and then upon those of an old heathen temple. These had to be gotten out of the way, for we could not build our Methodist church on Romanism or on paganism; we had to go down to virgin soil.

My first Conference in Switzerland was in the beautiful city of Schaffhausen. On Sunday morning, the crowd being so great, the city authorities gave us the use of the old cathedral which was once Roman Catholic. You can imagine my feelings as I ascended that pulpit and looked out upon the faces of more than two thousand people. The occasion was a vindication and a prophecy. Methodists worshipping in temples built by Roman Catholics!

In the fullness of time our great God will come in the person of a Mighty Deliverer, and then break every yoke and set every captive free. When the hour strikes He can accomplish His purpose in short time. It did not take long to overthrow Pharaoh and his host in the Red Sea and deliver Israel. It did not take long to destroy the terrible Spanish Armada and break the power of that proud and cruel nation. It did not take long to free the Philippines, Cuba and Porto Rico. It did not take long for the little Japanese nation to humiliate colossal Russia and destroy her mighty navy.

Just inside the gate leading to the Pincian Gardens, in Rome, there is a very interesting little monument and on it a very significant inscription: "In the adjoining palace was once imprisoned Galileo, guilty of having seen the earth move round the sun." They imprisoned him, but, nevertheless, he said, "It does move." Thank God, this world moves; and it moves onward and upward toward God. No one part of this world has been moving more rapidly in recent years than Italy, the seat of the Romish hierarchy. Thirty-five years ago she was only a geographical expression. Today she is a free and independent nation. Thirty-five years ago she was divided into petty states and kingdoms. Now there is one constitution, one king and one flag for the whole peninsula. Thirty-five years ago she was hermetically sealed to all the influences of the gospel of the Son of God, but now we are free to preach that gospel everywhere. God, in His providence, raised up such men as Mazzini, Garibaldi, Cavour, Victor Emanuel, to lead the people out from papal bondage, and through a series of marvelous events He brought about the political redemption and unification of Italy. See what wonders have been accomplished lately in France, and what is now taking place in Austria. I do not know how, but in some way or other the Lord will provide. He who has wrought such wonders for others will also deliver this fair Ireland. It may be that the leaders will yet come from among the Nationalists. They who ardently desire civil liberty, when they shall have attained it, will not long allow themselves or the people to be held in chains by the priests. Ours is but to pray and work and wait.

We are living in a wonderful age, crowded full of magnificent opportunities and immense responsibilities. We can accomplish now in a few hours, or even a few minutes, because of modern appliances, that which took weeks or months for our fathers to do. It was not long ago that we

thought it a great wonder when we could communicate between here and New York by telegraph. Now we have telegraph without wires, and I read that they are already planning for such telegraphic connections between London and New York. We must not be surprised any morning over there to hear a Londoner call, "Hello, New York!" It is wonderful, too, how all these countries are harnessing up their water forces for electrical purposes. What a marvelous transformation this is bringing about in people's ideas and in national resources! Thank God, this world is moving! All we have to do is to keep in line and co-operate with our God, who will make use of all these marvelous appliances and resources for the accomplishment of His purpose. We are to preach the gospel of the Son of God and prepare the people for the coming of His kingdom of light and liberty and of love.

The gospel for to-day is the gospel of Christ preached in the language of to-day, as Jesus preached it in His day, Paul in his, Luther in his and Wesley in his. We are simply witnesses of the sublime truth that Jesus saves to-day just the same as He did then, and has all through the centuries. All glory to His name!

### **Dreyfus Innocent—The Jesuits Guilty.**

The vindication of Captain Alfred Dreyfus by the French Supreme Court was more than the sensation of a day last month. The tribunal declared that no suspicion of guilt attaches to the former army officer who was convicted of treason, publicly degraded, deported and imprisoned; it annulled the verdict of conviction found by the court-martial before which he was tried at Rennes in 1899; and, to make its judgment of acquittal complete and to show the worthlessness of the evidence used against

Dreyfus, decided that he need not again stand trial. The court further declared that nothing remained of the charges made before the court-martial and that neither a crime nor an offence existed. As an effect of the decision, Captain Dreyfus has not only been restored to the army, but he has been promoted and has been decorated with the Cross of the Legion of Honor.

It is twelve years since the conspiracy of the enemies of the French Republic, which at that time was centered in certain of the Roman Catholic officers of the French army, pupils of the Jesuits, resulted in the condemnation of Dreyfus. The Republic was progressing in liberty and stability, and as the authorities of the Roman Catholic Church knew well that liberty and progress meant the curtailment, if not the destruction, of their power, they resorted to every means to bring discredit upon the French Government. They complained that the influence of Protestants preponderated in the affairs of the government, and that these broad-minded Protestants had welcomed the co-operation of the Jews. They could not attack the Protestants as such, but they selected Dreyfus the Jew as a probable victim of anti-semitic hatred. He was accused of treason against his country, and of the betrayal of secrets of the army to the spies of the German government. He was condemned on the perjured testimony of high military officers, all Roman Catholics, and after five years spent in the living tomb of Devil's Isle, he was pardoned in 1899. He had protested his innocence all along. When he was degraded in full uniform in the presence of his comrades,

he cried out in a loud voice, "Vive la France!" "You have degraded an innocent man. I swear I am innocent." As he was led to prison his parting words to his brother officers were: "Tell the whole of France that I am innocent. I declare that I am innocent."

His sufferings for five years in Devil's Island were without a parallel in modern history. Under the eye of six armed soldiers who met his every question with silence, confined to a small section of a hot, sickly and barren rock in the tropics, he watched five years come and go. Though he made no attempt to escape, for a part of the time he was locked to his cot in his hovel by means of heavy iron bars attached to anklets. Many inducements were made to him to commit suicide, but conscious of his innocence he bore these unheard-of sufferings with fortitude.

Dreyfus was born in Alsace of Jewish parentage in 1859. He graduated from the Staff Officers' College of the French Army in 1890, and was immediately appointed to the General Staff, where he served until arrested on October 15, 1894.

The Dreyfus case was far-reaching in its effect upon French affairs. It divided and wrecked the Brisson Ministry, caused a crisis in the Méline Ministry in 1898 and caused the Dupuy Cabinet to resign in 1899. It exposed a state of gross corruption in the French Army; it caused apprehensions of a war with Italy and Germany. A dozen suicides resulted from the scandal. Dreyfus' attorney, Labori, was shot in the back. Of his accusers and persecutors, Count Esterhazy, confessed forger, became a fugitive from justice; Colo-

nel Henry, of the army, conspirator, forger and traitor, committed suicide. Colonel Du Paty de Clam and General Mercier, fanatical Roman Catholics, displayed records equally dark.

But the most marvelous result of "The Affair Dreyfus," was the revelation of the deadly hostility of the Roman Catholic Church authorities to the French Republic. The religious orders, through their press, especially the journal *La Croix*, had been most active in hounding Dreyfus, of whose innocence the great mass of the French people, and even the whole world, outside of Jesuitical circles, were convinced, even while the victim was on Devil's Island.

After Dreyfus was pardoned, without being declared innocent, in 1899, the reaction led step by step to the suppression and expulsion of the teaching religious orders, and, last year, to the enactment of the law for the separation of the Church and State. Now justice has been vindicated and the Roman Catholic Church has received a blow almost as great as that which was inflicted upon it by the divine wrath at the period of the Reformation.

All France is happy and the whole world rejoices at this triumph of justice and right. One of our city papers says: "It is astonishing that a conspiracy, worthy of the father of lies himself, based on forged documents and exploited on the witness stand, should have put the French Republic in peril, should have put in danger the relations of the nation with neighboring great Powers." No honest student of history is "astonished" at anything that the Jesuits might do in the interests of the Roman Catholic Church. The daily press will not say that the Dreyfus case was a conspiracy of the Jesuits, but it is true, nevertheless.

## ROME STILL AGAINST DREYFUS.

The Roman Catholic authorities are furious at the acquittal and exoneration of Captain Dreyfus. Their papers in every country still maintain that he should be condemned because the clerical element in the French army had pronounced him guilty. General Mercier, who was Minister of War at the time Dreyfus was condemned, still believes him guilty, though all the world now knows he was innocent, as the Court has declared. General Jacquet, Mercier's friend and companion, also a devoted Roman Catholic, is quoted by the Paris paper, the *Intransigent*, as saying:

"This man Dreyfus is still under the stigma inflicted upon him by the verdicts of two councils of war, and any decree of a court of cassation can not avail against this. If a feeble government is going to grovel before Dreyfus and to demand that the accusations of Mercier and other honest people who took part in the affair be dismissed, we may expect another civil war."

A Roman Catholic paper of Philadelphia, the *Catholic Standard*, which is accounted respectable, says:

"Devil's Island is well named. It has proved a diabolical possession for France, because of the notoriety acquired by the celebrated prisoner, Captain Dreyfus, and his many trials on the charge of treason. All the religious troubles that now threaten destruction to the very existence of France as a sovereign state had their root in this terrible charge. Dreyfus was accused of having sold precious military secrets to an outside government, presumably Germany, and was found guilty. Being a Jew, the odium of his conviction was sought to be fastened on the Catholic Church in France, through the Jesuits and other religious bodies. Hence the

fierce persecution gotten up against the Church by the allied forces of Judaism, atheism and Freemasonry. These have triumphed, and their triumph is fittingly capped by the reversal of the finding of the two courts martial and the rehabilitation of Captain Dreyfus. The decision was rendered by the Court of Cassation, and was arrived at in the course of a long secret session. That fact does not give it any more claim to respect than any verdict of the infamous Venetian tribunal known as the Council of Ten."

All of Rome's plots and schemes and deceptions will get exposed in good time if brave hearts like Dreyfus will contend for the right and be true to principle. The strength of the Roman Church to-day in America is derived from the weakness of Protestants in yielding to her demands and threats. No surrender to Rome should be our motto.

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### Christ's Mission Work.

Even during the summer months the days are fully occupied in the work of the Mission. Last month an Italian priest called to say he had found work in the subway in this city, and though it was very hard at first, by attention and industry he was now boss of the gang. But he wished to help his countrymen spiritually, as he had been blessed in leaving the priesthood and becoming a Protestant, and he wanted an opportunity to study for the ministry. He was assured that Christ's Mission would gladly help him to enter a Protestant seminary in September.

Another Italian priest called at the Mission on July 31, expressing the same desire to enter a Protestant seminary to study for the ministry, and he was also assured that Christ's Mission would help him.

### THE TRUTH ABOUT ROME.

**A**CCURACY in statement and reliability in quotation have been the characteristic of THE CONVERTED CATHOLIC from the first number and shall continue to be the most special feature of the Magazine. It is not always an easy matter to quote accurately from Roman Catholic publications, for they are notoriously inaccurate and unreliable; subversion and suppression of truth and misrepresentation of facts are general characteristics of Roman Catholic publications. What they say to-day, they will misrepresent or deny when it suits their convenience. In our Christian civilization we like to think that the faults and mistakes and even the iniquities of the past can be corrected, amended and forgiven. But there must be repentance and evidence of amendment, or the sincerity of the desire for a better state of things may well be questioned. The American people would like to accept the professions of the Roman Catholic leaders in our country, like Cardinal Gibbons and Archbishop Ireland, that they regret the iniquities and cruelties of their Church in the past, and that in the future their Church will be as decorous, as charitable and as Christian as any other organization in the world. Can we believe in the sincerity of these men while they are subject to the Jesuitical clique that governs the Roman Catholic Church throughout the world? An English Jesuit, Father Vaughan, a brother of the late cardinal of that name, stated recently that Jesuitism cannot be reformed and that a Jesuit cannot repent. The Roman Catholic Church, which the Jesuits control and direct, is a perfect society,

and a Jesuit as such has done nothing for which he should repent.

A practical illustration of the intolerance, persecution and cruelty of the Roman Catholic Church has been afforded by a celebrated case which recently came to trial in the German courts. The following summary of this case we take from the *Chicago Northwestern Christian Advocate*, of June 27, 1906:

The Berlin correspondent of the *Christian World* gives a graphic account of the trial at Munich of Dr. Richter, a well-known journalist of that city, who was sued for libel for publishing a series of articles alleged to be defamatory of the Roman Catholic Church. The court became a sort of debating hall for the gladiators of the Protestant and Catholic churches, and the German newspapers published columns of matter containing onslaughts on Rome and the rejoinders of the Roman champions. Dr. Richter's articles stated that the spirit of Rome was as criminal to-day as it was when it first set up the Inquisition. He quoted modern Roman authorities, one of whom desired to see the stake revived for the burning of heretics; while another recommended the beheading of anti-Roman university professors. Dr. Richter maintained that Rome had learned nothing, forgotten nothing, and was ready to torture and burn heretics to-day as it was when Pius VII plotted to murder Elizabeth of England and Gregory XIII planned St. Bartholomew's day. He subpoenaed a large body of witnesses, among them Count von Hoensbroech, formerly a Jesuit priest, and the well-known rationalist, Prof. Ernst Haeckel, of Jena. Von Hoensbroech came provided with something like 100 volumes of Catholic history and theology, from which he showed that the Roman Church still held the doctrine that heretics were to be given up to the "civil arm" if they remained recalcitrant. This, said the count, is a

criminal view, utterly at variance with the improved humanities of modern times. On the other side, the prosecution produced a number of Catholic ecclesiastical historians, who sought to prove that although the Church has never disavowed the acts of the Inquisition, she is now filled with the spirit of toleration, love and liberty, and that even in countries where she has her own way there are no acts of intolerance or persecution. To this Dr. Richter replied that public opinion was now too strong to permit an inquisition into faith. After a four days' trial, a Catholic court and a Catholic jury, sitting in one of the most Catholic cities of Europe, acquitted Dr. Richter of the charge of libeling the Church. They found that he had established a strong enough case to justify his criticism.

Whatever may be the attitude of official Rome, there is certainly a more tolerant spirit among the Roman Catholic people, who in distinctively Roman Catholic countries have forced the intolerant hierarchy to yield to the progressive spirit of the age. That Rome hopes to dominate the civic world as she did centuries ago is revealed by the bitter spirit exhibited by some of her representatives in the educational conflict in England. Notwithstanding special consideration was shown Roman Catholics in the bill, the Roman Catholic bishop of Leeds, in a public speech, said: "The Liberals came with a mighty majority, a majority which was won under false—aye, base—issues. Some people said they ought to be courteous to these men. What! Courteous, to blackguards, courteous to thieves?" In striking contrast is the dignified and courteous manner in which the *Tablet*, the organ of English Roman Catholics, presents the claims of that Church and defends them.

For several years Count Von Hoensbroech has sought to have his strong and truthful statements regarding Jesuits and the Roman Cath-

olic Church brought before the public by a judicial decision. He has at length succeeded through the co-operation of Dr. Richter.

Will the Jesuits now repent, or will the Roman Catholic Church amend its ways, and will Cardinal Gibbons come out of it and take his place among the truthful and honorable men who would not condone evil for the sake of worldly position and the honors and emoluments of that iniquitous organization? Not a bit of it. The Roman Church and its high-priest will continue "always the same" until the patience of the Lord is exhausted and the people are converted. Some few Jesuits—not many—have been converted and Cardinal Gibbons may be converted from the errors and iniquities of his Church to the truth of God and the "square deal" that should prevail among righteous men. Let us hope so. Meantime Roman Catholicism as a system of religion that has perverted the truth of God and a political organization that has kept nations and peoples in a state of degradation must be opposed by every lover of Biblical Christianity and of political and civil liberty.

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A dispatch from Rome to the New York *Sun*, some time ago, said: There is a serious deficit in the Papal budget. The Vatican's means are insufficient to meet current expenses. A board has been appointed to suggest means of retrenchment. The Pope is reported to be inclined to tax rich bishops.

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We thank the friends who sent their subscriptions for the Magazine last month, and we hope the other "delinquents"—alas! how numerous they are—will follow their example. Their subscriptions are needed at this dull season of the year.

### Evangelize the Immigrants.

The Boston *Congregationalist* recently published a series of articles by Professor Steiner in which the writer counselled the Protestants of New England, and especially the members of the Congregational churches, to avoid being exclusive, or satisfied with meeting the needs of descendants of the original New England settlers, or living on the past and attempting to meet with venerated but obsolete methods conditions of a new social structure and a new race amalgam. In raising this issue Professor Steiner has been courageous, bold spoken, and in the main constructively critical. That the future America will profit much by the ever-multiplying race stocks which are coming to us, we have no doubt. What we and Professor Steiner are troubled about, continues the *Congregationalist*, is the share that Protestant churches and especially those of our own order are to have in the process of assimilation and adjustment, and whether we shall be able to win to our simple, democratic, rational type of religion the man who has been used to autocracy in religion, to color, warmth and symbolism in his worship, and to social customs often at variance with a strict Puritanism, but which he does not consider flagrant sins. . . . To overcome race prejudice and conceit, to accept fully the ideal of proclaiming a message to these new-comers, deliberately and persistently to set about understanding their point of view, to train evangelists and ministers to labor among them, and as heartily as if they were children of the Mayflower welcome them to our fellowship, these are duties which lie close at hand. Provision

should be made immediately either at the French-American college or at one of our New England seminaries for properly educating leaders and preachers who can speak the language of these new peoples, who can go to them "on the level," not condescend to them from above.

#### GOOD WORK IN THE PHILIPPINES.

Protestant missionaries among the Filipinos, says the *New York Tribune*, July 20, report favorable progress in religious instruction among the natives, and this is confirmed by the recent annual report of the work of the American Bible Society in those islands. It sets forth that the commercial, social and religious life of the people there is receiving new and powerful influences from the missionary work and Bible distribution going on, the last year having been the most prosperous in these respects since our occupation there began.

This is the history of all Protestant missions in Roman Catholic countries, and of evangelistic work among Catholics in our own land. The commercial, social and religious life of the people receive new and powerful influences from the preaching of the Gospel and the distribution of the Bible. If prominent Protestants would seek the spiritual welfare of Roman Catholics in whom they are interested, and sustain missionary work among them here at home, the results would be far-reaching.

#### PAGAN-PAPAL PROCESSIONS.

The *New York Tribune*, July 17, had a graphic account of the celebration of the festival of "Our Lady of Mt. Carmel" by the Italians of Harlem and the upper East side of this city. After services in the church on One Hundred and Fifteenth street, there were fireworks and a procession which were witnessed and partici-

pated in by 50,000 Italians. The report says: "The Society of Our Lady of Mt. Carmel in uniform, supported by other societies, paraded with a banner containing a picture of the saint and on which were pinned all kinds of offerings, including money, rings and brooches. A man with a valise from time to time removed these gifts, leaving room for others." The parade ended at the church, where all the offerings were deposited. Now Rome pagan and papal is in our midst. What are the American people going to do about it?

### A Gigantic Idol.

The statues, pictures and other idols in Roman Catholic churches cannot compare with those to be seen in pagan countries. For instance, in Japan two miles from Kamakura, and about twenty from Yokohama, on a terrace near the temple, sits the most gigantic idol in the world. It is the brazen image of a deity, and dates from the reign of Emperor Shomu, who died A. D. 748. The dimensions of this idol are colossal. Its height, from the base to the lotus flower upon which it sits to the top of its head is  $63\frac{1}{2}$  feet. The face is 16 feet in length and  $9\frac{1}{2}$  feet wide, the eyes are 3 feet 9 inches from corner to corner, the eyebrows  $5\frac{1}{2}$  feet, and the ears are  $8\frac{1}{2}$  feet. The chest is 20 feet in depth, and the middle finger is exactly 5 feet long.

It is pitiful to see people in our so-called Christian country praying to idols. Every Christian in America should do something to enlighten the Roman Catholics.

Therefore we conclude that a man is justified by faith without the deeds of the law.—Rom. 3:28.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.—Rom. 4:5.

### Rome and the Schools.

Last month, Bishop P. A. Ludden, of Syracuse, publicly condemned Rev. J. J. McLoughlin, pastor of St. Mary's Roman Catholic Church, Cortland, N. Y., for offering prayer at the commencement exercises of the State Normal School. At the same time this Roman bishop refused to allow Roman Catholic pupils to attend the exercises of the public school at Baldwinsville because a Protestant minister offered prayer. He said the public school system is a mask and a cloak by which the Protestant religion may be taught surreptitiously and Protestants may proselytize. He said further that since Commissioner Draper has decided that it is illegal for a nun to teach in the public school, he must be consistent and not allow Protestant Bible reading or prayers at any school exercises.

This bigoted, un-American, Roman bishop is mistaken. The Protestant religion is not taught in the public schools, openly or surreptitiously, and the teachers do not proselytize. It was not the present Commissioner Draper but the former Commissioner Skinner who declared that it was a violation of the constitution of the State of New York for Catholic nuns to wear their garb while teaching in the public schools; and the higher courts in the State of New York have decided that Commissioner Skinner was right, as was fully explained in the May CONVERTED CATHOLIC.

A Catholic nun, monk, priest or bishop, if duly qualified, can teach in the public schools, but they cannot wear the distinctive garb that marks them as religious teachers.

The truth of the matter is that the Catholic pupils share in the develop-

ment, enlightenment and freedom of thought which are the natural result of a public school education; consequently they are lost to the preposterous dogmas, childish superstitions and pagan practices of the Roman Catholic Church. The Roman Catholic hierarchy will always oppose and condemn the public schools. An enlightened community will not accept their pretentious claims to supremacy in Church and State.

The action of Bishop Ludden in refusing to allow Roman Catholic children to attend the commencement exercises of the public schools which were opened by prayer, has stirred up a hornet's nest in Syracuse, according to the press dispatches. We quote his words as reported in the papers: "I believe it is customary to have Protestant ministers offer what they call 'the usual prayer' at these commencement exercises. All of these exercises are called non-sectarian. This non-sectarianism is a cloak, a mask and a delusion which is fraudulently and surreptitiously tacked on to the public school."

While rebuking the Rev. J. J. McLaughlin, of Cortland, for offering prayer at the commencement exercises of the State Normal School, Bishop Ludden sneered at his work as a priest. He said:

"Father McLaughlin has been praying, it is said. I do not think it was either zeal or piety that urged him on. He has no school of his own nor much of a church. He should have a school of his own for the religious instruction of his own children. Religious teaching or praying, either by priest or parson, does not belong to the public school."

If Father McLaughlin is possessed of the good sense and American principles of which he has given evidence in approving the public schools, he should withdraw from the Roman Catholic Church, renounce the priesthood, and take a course in Bible study to fit himself for the holy and useful calling of an evangelist and teacher of Biblical Christianity to the Catholic people.

#### A PRIEST BURNED IN EFFIGY.

The attitude of Bishop Ludden and the other papal agents towards the public schools aroused such indignation that the priest who would not allow the Roman Catholic children to attend the commencement exercises of the public schools because a Protestant minister offered prayer, was burned in effigy. A dispatch to the *New York World* from Syracuse, July 5, said:

"The Rev. J. McGrath, a Catholic priest of Baldwinsville, was publicly burned in effigy at that place last night. All afternoon a life-sized figure in clerical garb hung in a tree, and at night it was taken down by a crowd and set fire to. Watching the burning embers, the crowd shouted such sentiments as 'To hades with McGrath.'

"The trouble started two weeks ago when Father McGrath declined an invitation to attend the graduation exercises of the village high school, publicly stating that he would not allow any Catholics to attend if the exercises were to be opened with prayer by a Protestant minister, as had been planned.

"Father McGrath, who has been in Baldwinsville less than a year, has made himself very unpopular. One of the first things he did was to discharge his organist because, it is alleged, she would not break her engagement to a Protestant young man."

### German Critics Infidels.

The *Chicago Advance*, the Congregational organ of the West, boldly attacks the critics of the Bible in a recent issue. It says that the German higher critics, Wellhausen and Kuenen, began their investigation of the Old Testament with the supernatural element ruled out. They held that a record which attributed an event in history to supernatural agency could not be true. It must be rejected. This is the fact regarding the founders and the foundation of these modern critical theories. And if we are to be scientific in this matter of modern Old Testament criticism, we must take this fact into account, that it begins not with an open purpose to discover the actual facts, but with an assumption that there is nothing supernatural in religious history, only the natural. The investigation which claims so much for its conclusion on the ground that it is scientific is not scientific, for it drops the scientific principle before it begins to investigate. Scientific investigation requires an open-minded inquiry as to whether the events of Jewish history reveal a supernatural element or not. But the Wellhausen-Kuenen school pronounce their verdict before they begin to inquire. The leading advocates of the critical theories start out to overthrow the historical character of every record or prophecy which recognizes or declares a supernatural agency, and they spare no pains or expedient to accomplish their purpose. But this method is fatal to the claim of either science or scholarship. And as this critical method strikes away from the scientific principle at the start, so does it fail to make connection with it in its results. For we

cannot divest ourselves of the feeling that a straightforward, scientific investigation of religion ought to strengthen the hold of religious truth on the human mind and increase its power as a spiritual regenerator of the race. But this is not true of these critical theories. They weaken religious belief. They sap the strength of the preacher. They rule out the spiritual factor, and the more they spread, the greater the decay and the louder the complaints that matters are going wrong in the religious world. Hence comes the sore problem of the minister who has been caught in the critical current which has its source in Wellhausen and Kuenen. These German critics believed in nothing but the natural. How, then, can those who have accepted their theories preach to churches which believe in the supernatural? And how can the churches let go of the supernatural without letting go of the Christian religion?

The activity of the Roman Catholic hierarchy in their hostility to the public schools and in seeking appropriations of municipal and State funds for their parochial schools is illustrated in several articles in the bound volume of *THE CONVERTED CATHOLIC* for 1905. The Roman Catholic Church having been weighed in the balance for centuries in France and other Catholic countries of Europe and found wanting, it is seeking to recoup its losses by the capture of political power and a religious propaganda in Protestant lands, and especially in the United States. These facts are set forth in *THE CONVERTED CATHOLIC* for 1905, the bound volume of which (Volume XXII) has been issued; price, by mail, \$1.25.

**Departed Friends.**

Rev. Thomas G. A. Coté, of Lowell, Mass., died very suddenly of paralysis at Savannah, Ga., on April 27.

The deceased was a French Cana-

For some years he was pastor of a French church in Canada. Coming to Massachusetts about 1877, he established a number of Congregational churches among French Canadians



**Rev. T. G. A. Cote**

dian, born at Green Island, Canada, 63 years ago. In early manhood he was converted from Romanism and began studying for the Protestant ministry, finishing his theological studies at McGill College, Montreal.

settled in different places in that State, and became pastor of the church at Lowell where he celebrated his twenty-fifth anniversary, September, 1902. Having suffered a slight paralytic shock, he became pastor

emeritus, and to recruit his health, had spent some time in travel, passing his winters in the South.

Mr. and Mrs. Coté spent from January to April at San Mateo, Florida, where they found a delightful winter resting place with congenial society; and greatly enjoyed the services of the Presbyterian church where their presence and active and helpful interest were highly appreciated. Mrs. Coté was devoted to her good husband.

Returning by way of Savannah, they were about to sail for home when his death occurred. Mr. Coté was a man of fine presence, a sincere and devoted Christian, and an earnest, faithful and highly successful minister of Christ. His memory is blessed.

The Editor of this Magazine has lost a personal friend in the departure of Mr. Coté. We attended the dedication of the French church at Lowell, the first Protestant church in New England, when the venerable Father Chiniquy was also present; and again we were privileged to be present in Lowell at the twenty-fifth anniversary of Mr. Coté's work.

Pastor Coté's effective labor in New England was a great impetus to the French work of the Congregational Church. He was greatly respected by all the French workers in New England, and beloved by all of us who knew him intimately.

REV. NATHANIEL WEST, D.D.

This eminent Bible scholar and minister of the Presbyterian Church, died in Washington, D. C., on July 7. The cause of death was heart failure, superinduced by the recent excessive heat. Dr. West was eighty-two years old. Besides filling pastorates in Presbyterian churches in Cincinnati,

Denver and Minneapolis, Dr. West was for a time professor of theology in Danville Theological Seminary. His son is a professor at Princeton University.

We first met Dr. West at the early Northfield Conferences, where his sane and safe Biblical scholarship was highly appreciated. During the trial of Dr. Briggs for heresy by the New York Presbytery many years ago. Dr. West was the chief adviser of Dr. Birch in the preparation of the case against the Union Seminary professor, though his name did not appear in the record of the prosecution, Dr. West wrote several articles for *THE CONVERTED CATHOLIC* (Volume XII.—1895) in which he proved that Popery was the Anti-Christ. He even charged the Pope personally with the sin of Anti-Christ—sitting in the temple of God, showing himself as if he were God. Those articles were the most learned that appeared on the subject.

It was comforting to hear Dr. L. W. Munhall, the well known evangelist and Bible teacher, deliver a warm eulogy of Dr. West on Sunday afternoon, July 29, at the great Bible class which he has conducted every summer for some years at Ocean Grove, N. J., where 10,000 Methodists can be found during the months of July and August. Dr. Munhall declared that Dr. West was one of the greatest Bible scholars of the present age, a bold, aggressive fighter for the integrity of God's Word and a formidable opponent of the destructive criticism that falsely calls itself scientific theology, but which is neither science nor theology. Many ministers who in their callow days dallied with this German rationalism have come back to the Bible which Christ quoted as the revelation of God.

### Italy Following France.

Following the example of France in the separation of Church and State, other Catholic countries earnestly desire to be free from ecclesiastical control. At the elections in May the French Ministry was returned to power by increased majorities on the single issue of the endorsement of the law for the separation of Church and State.

Now Italy wishes to cast aside her religious shackles. A well-known writer, Ricciotto Canudo, in an article in a recent issue of the *Gazette de Genève*, says:

When the venerable Bishop of Cremona, Mgr. Bonomelli, issued his pastoral letter on the Separation of Church and State a short time ago, he gave the Catholic world a shock that it is likely to feel for some time to come. Indeed, the Church in Italy has been shaken to its foundations by the ultra-liberal ideas expressed by one of its greatest prelates, and there is little doubt that these ideas will lead to a crisis that in the very nature of things had to come. The appearance of the pastoral letter was also noteworthy in that it was issued immediately after a papal encyclical and because it distinctly opposed the view of the Vatican. Naturally the contrast of views was the cause for violent strife in the Catholic ranks; and the question of separation, which heretofore has been merely whispered, is now shouted loudly in the religious market-places. . . .

These facts caused the Pope to condemn the letter of the Bishop of Cremona, but this merely added fuel to the flames and the conflict immediately became national. It is true that at present the noise has lessened—because of the disciplinary measures adopted by the Vatican—but the leaven is working and it is constantly fermenting in radical and reactionary church strata. . . .

French developments have had a powerful influence, and one of the greatest of the Italian papers, the *Giornale d'Italia*, has now started an inquiry in reference to the separation of Church and State. This inquiry has enabled us to see exactly what feeling is in existence in the country, and as a whole it may be said that there is a distinct majority in favor of a free and independent church. There is no doubt that in the near future this question will come up for wide and violent discussion.

In good time Austria-Hungary will be liberalized, and Spain will feel the effect of the alliance with England in the marriage of the young King to Queen Victoria's granddaughter, even though the latter renounced her Protestantism.

The Church of Rome is declining in every country of Europe, but she is straining every nerve to capture America, the greatest, the richest, the fairest among the nations of the earth; and she will do it if the American people will not take warning.

Truly, eternal vigilance is the price of liberty, and there is no organized force in the United States to-day that needs watching more than the Roman Church, which is very powerful here. While Roman Catholic men of wealth and standing may seem to oppose the rising tide of socialism and thus gain the favor of influential Protestants, three-fourths of the socialists have come here from Roman Catholic countries, and they are still Catholics.

The Roman Church will use every means, fair and foul, to gain control in the United States. The Republic of France has acted wisely in curtailing the power of the Church. Our Government can take no action at present in that direction, but it can

and should refuse to appoint Roman Catholics as such to high offices of trust and responsibility. If these followers of the Pope hanker after public office let them appeal to the suffrages of the people. As good Roman Catholics they cannot be blamed for seeking to advance the interests of their Church on all occasions. They have a fine opportunity when they are appointed to public offices to which they could not be elected by popular vote.

### Blind Eyes Opened.

From Ohio comes this note under date of July 10, 1906:

My Dear Sir:—Enclosed you will find an order for which please send according to the notice in THE CONVERTED CATHOLIC, three copies of the Baroness von Zedtwitz's book, "The Double Doctrine of the Church of Rome." Please send the books to P—— S——, one of the readers of THE CONVERTED CATHOLIC, who was blind but now sees the corruption of the Roman Church, and who lives with members of his family who still cling to that Church. God alone can open our eyes and bring us out of that Church.

Yours truly,

P—— S——.

[While it is true that the Almighty God alone can make us see the truths of religion, for faith is the gift of God, the Christian people of America can do very much in preparing the way for opening the blind eyes of Roman Catholics who are ignorant of the truth of God. Many converted Catholics have told us that they would have left the Roman Church long before the Lord delivered them from it, if Christian people had shown an interest in their spiritual welfare, and helped to open their eyes. It is the best missionary work of our day to enlighten Roman Catholics.]

### Auricular Confession.

Mr. A. Le Lievre, secretary of the Protestant Press Bureau, London, writing in the *English Churchman*, recently, said:

In the "Harmsworth Encyclopædia" article, "Confession," one reads that "Leo the Great (440-461) first made private confession a legal requirement. This was confirmed by the Synod of Liège in 710, and by the Lateran Council of 1215." The Synod may be dismissed from the scope of our inquiry. What I want to get at, if possible, is the year in which auricular confession to a priest was instituted. "Chambers' Encyclopædia" states that Pope Leo I "substituted private confession to the priest for public confession to the congregation." Professor H. C. Lea, the eminent American ecclesiastical writer, goes further back than the authorities mentioned above. At page 269 of his "Studies in Church History" (London, 1869) he says that confession to priests was "fully developed" in 416. The professor's authority for this statement is a letter of Pope Innocent I. The seventh Canon of the Council of Toledo, 400, forbade clerks whose wives led indecorous lives to eat with them "until they have done penance." Public, or private? The quotations (admitting that they are faithfully reproduced) from the early fathers in Berington and Kirk's "Faith of Catholics," do not help us to fix the date. Admitting that confession to the man in the box, as practised in the Church of Rome, is of Divine origin, where is the evidence that auricular confession was the practice of Christendom from the close of the canon to the year 400?

"Please send some copies of THE CONVERTED CATHOLIC to a friend who is engaged to marry a Catholic. Kindly send copies of issues likely to do the most good. S."

### Cardinal Gibbons Feeble.

We have been restrained from sending a "Letter to Cardinal Gibbons" this month by the following item of news in the New York *Herald*, July 31, 1906:

Cardinal Gibbons, who is the guest of Rev. Father O'Hara at Southampton, Long Island, is not enjoying the best of health apparently, and was noticeably pale and apparently feeble when he delivered a sermon in the Catholic church at Southampton last Sunday. Three days previously, when he celebrated his seventy-second birthday, many persons who attended the Mass had seen him and the change in his appearance in the interim was generally noticed.

That Cardinal Gibbons was able to deliver the sermon was accepted as sufficient evidence that he has no serious ailment, but he has the devoted admiration of so many outside of the Church of which he is a prelate, as well as of its members, that anything affecting his welfare is a subject of great solicitude.

We have no "great solicitude" for the "welfare" of Cardinal Gibbons as a "prelate of the Roman Church," for we believe his subservience to the Pope of Rome and his propaganda for the Pope's influence and power in this country have been inimical to the interests of our Republic. But like all other Americans, we give him the respect due to a citizen who keeps within the law and does not give a bad example by a life of crime. His predecessor in the cardinalial rank in the United States, Cardinal McCloskey, was also lauded by the press as a good and upright man—and we know he was such—and yet the late Archbishop Corrigan and the Jesuits privately stigmatized him with many faults. Ask Archbishop Ireland what he thinks of Cardinal Gibbons, and in his heart of hearts he will say, "Gibbons is a mean, jealous cur who has

blocked my way in becoming a Cardinal." Ask many other prelates and priests, and they will say Gibbons is a cunning, foxy fellow.

We regret that the Cardinal is feeble, for we ardently desire to send him many more letters for his good.

### The Late Dr. Purcell.

The Rev. John B. Purcell, M.D., rector of the Protestant Episcopal Church, Sykesville, Maryland, was a namesake and nephew of the Archbishop Purcell of Cincinnati, who in 1878 caused widespread disaster among the Roman Catholics of that city by the failure of the private bank which he and his brother Edward, also a priest, conducted. Over \$4,000,000 were lost. The nephew was also a priest, but had left the Roman Catholic Church and studied medicine several years before the disastrous failure of his uncles. Later he entered the ministry of the Protestant Episcopal Church. Dr. Purcell died a few years ago. While rector at Sykesville, we received from him the following letter:

"I am quite interested in your work. It is a much needed one. The fact is Protestants either will not, or they cannot, understand the mental, spiritual, and, I may add, secular difficulties one wishing to abandon Roman Catholic training and soul enslavement must necessarily meet and overcome. You know it, and I do, but to teach this to others not having similar experience—*hic labor, hic opus est*.

"How much alike we are in our experience: both were theologically trained at St. Mary's by those good Sulpician French gentlemen; both have studied medicine; both have become Protestants; both have become ministers to lead to Christ, the living way, those who would build up a strong conscience weakened by the makeshifts of the confessional. 'Without controversy, great is the mystery of godliness.'

"Sincerely yours, J. B. PURCELL."

### Leo X. and Luther.

Antonio Fogazzaro, a member of the Italian Chamber of Deputies, and hitherto a devoted Roman Catholic, has recently published a book, "Il Santo"—"The Saint,"—in which the temporal power of the Pope is shown to be an anomaly and the acknowledgment of the Italian Government by the Church is advocated. The book has been placed on the Index and the author has become famous in a day. The work has been translated into English and has just come from the press.

Fogazzaro proposes to get even with the Pope for condemning his book, and as the first step in that direction, he has sent to the press the following little poem, which we give in the original Italian, with the translation which appeared in the London *Spectator*, with the title, "Pope Leo X."

A mezzanotte il Papa in Vaticano,  
Guardingo, sol, con la lucerna in  
mano.

Va di furto, rista, l'orrechio intende,  
Tutto è silenzio; egil la via riprende.

Ne l'alzar le portiere di velluto  
Esplora l'ombra, allunga il passo  
muto.

Laggiu nel fondo d'una buia sala  
Si curva a terra e la lucerna cala.

V'è ascoso un quadro sotto un drap-  
po nero;  
Luca Cranach vi fe' Martin Lutero.

Cerca il Papa di Satana ogni traccia;  
Il duro frate guarda il Papa in faccia.

Through the Vatican Palace at night  
Passes the Pope. He carries a light.

Catlike he moves, then halts in his  
track,

Listens, hears nothing, and turns him  
back.

He raises the velvet curtain high,  
Peering around ere he passes by.

Towards the ground in a darksome  
nook,  
Low'ring his lantern, he bends his  
look.

There on a panel by curtain dimm'd  
Is the Luther portrait Cranach  
limn'd.

The Pope looks wildly for Satan's  
trace;  
The stern monk gazes right in his  
face.

Leo X was Pope at the beginning  
of the Reformation. If Protestant  
Christians will gaze sternly and frown  
darkly at Popery, that false religion  
will shrink away. God grant it.

### A Growing Work.

Christ's Mission was commenced in this city in 1879. So it is no longer an experiment. Therefore it appeals to all the old and new friends who have followed its career to continue their interest and benefactions for its development. The Mission is bound to grow. Its work is needed, and what has been accomplished has been done in a conservative, careful, Christian spirit. By patience, good humor and courtesy in dealing with those whom we seek to reach with the good news of salvation as our Lord has revealed it in His Word, and as Christians know by experience how real and true it is, we believe the Mission will accomplish greater things in the future; and the opposition to the awful, blasphemous pretensions of the Roman Church that it controls the work of God and is the only door of heaven, shall be intensified. By the work of the Mission, Protestants shall be enlightened and Catholics will be converted. Its increased usefulness is the earnest desire of its friends.

### Various Notes

A brief note from one of the foremost editors of this city to whom we submitted the Rev. J. R. Slattery's letter to Father Crowley, said: "I am surprised that Father Slattery has come out so openly. I see that the St. Louis *Western Watchman* [a Roman Catholic paper] has attacked him."

It is a remarkable and most hopeful sign of the times that men of Irish blood in America like Slattery and Crowley who are still Catholic priests, whom the Roman excommunication, if it has been launched, has not silenced, should denounce the iniquities of Romanism so vigorously in our day; while in Ireland Catholic laymen like Messrs. McCarthy and O'Donnell, both members of the bar, and a great writer like George Moore should be most aggressive in denunciation of Roman Catholicism. The doom of Popery is not far distant when the Irish "at home and abroad" turn against it and when it is condemned by three-fourths of the people of France, as the recent elections in that country showed. The present Chamber of Deputies is more largely anti-clerical than any preceding Parliament in the French Republic.

A prominent clergyman residing in the north of England likes this Magazine very much, and writes thus concerning it: "I highly prize THE CONVERTED CATHOLIC, and often use it in the diffusion of information in many quarters. The tone and spirit of the Magazine are truly admirable. May blessing attend the great and good work in which you are engaged."

In renewing his subscription for 1906 the Rev. James Harper, D.D., the well-beloved Emeritus Professor of Xenia College, Ohio, writing on December 8th, says: "I welcome every successive issue of THE CONVERTED CATHOLIC and am thankful that, in spite of hostility and, what is perhaps worse, discouraging neglect, you have been able to send it forth for so many years."

A subscriber in the West writes that as her husband has been out of work for some time she cannot send the full amount, but rather than miss any copies of the Magazine she sends part. In her letter she says: "My husband's family are all Roman Catholics, though he is very far from being one himself; in fact, he is nothing. But he often picks up THE CONVERTED CATHOLIC, so I purposely leave it around. I trust that you and Mrs. O'Connor are both well, and hope that Father Crowley may yet come over to our side, as I see he has been to Christ's Mission."

A subscriber in Massachusetts writes: "THE CONVERTED CATHOLIC has come regularly during the past year, and I am always glad to receive it. After reading it I pass it around to my friends. I have some good Catholic neighbors, but have not yet been able to muster up the courage to pass it to them. God has been your helper in the past, and I pray that a double portion of His Spirit will rest upon you in the future."

[Pray for more faith, dear friend, and it will come to you. Tell the Catholics of the Saviour's love when you give them the Magazine.]

### The Bible and the Shrine.

A representative of the American Bible Society, in Brazil, says, in *The Bible Society Record* for August:

When I was in Curityba I met one of our workers, who lives about three miles in the country, on one of the main thoroughfares leading toward the interior and through large Polish and Italian colonies. I learned something of his work and the history of his conversion, and decided to make him a visit and hear more in detail the interesting story. One morning Señor Raphael and I walked out to make him a visit. Señor Urbano Fultrao bought a small parcel of land bordering on the roadside several years ago. He was then a devout Roman Catholic, and conceived the idea of erecting a small chapel, in which was enshrined an image of a saint, which, after being blessed by the priest, was supposed to preside over that section of the road and dispense blessings to all the colonists and travelers passing by who might stop to pray and put money in the box, which was placed on the outside at the door for this purpose. Prayers without money would be of no avail in this case. I learned that the amount of money deposited in the little box was at times considerable. It was, I believe, always divided between the priest and the owner of the shrine.

It chanced one day that one of our colporteurs was passing through that section distributing among the people the Scriptures. Señor Urbano, being a devout man and concerned to know the truth and do the right, became greatly interested in the reading of the Bible. The light dawned upon his mind and heart, and he yielded after a time to the influence of the Holy Spirit. When he was converted the first thing he did was to take down the image and burn it. He then had the little chapel literally covered within and over the front outside with Scripture texts; on one side they are in Portuguese and on the other in

Italian. I examined closely the walls and the ceiling overhead and could not find a space as big as a man's hand that was not covered with a Scripture text painted distinctly in striking letters to be read by all who may know either Portuguese or Italian. I stood before that small chapel and in the door reading those texts, and in my heart worshiped God and gave Him thanks for the entrance of His Word that had enlightened and saved that brother and his family.

Thousands of colonists and travelers who once were accustomed to pay their devotions to the image and their money to the box now read the Word of God written upon the walls within and without that little shrine. Doubtless many have been struck with such words as, "God is a Spirit: and they that worship him must worship him in spirit and in truth." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

### Mr. Hadley's Testimony.

God has done His part for me, and I have been trying to do mine. Nor did I ever, even by accident, swear an oath, though before I could not speak ten consecutive words without an oath. I began the next day to work for Christ, by inviting a tramp to come to the meetings. He came, and went up for prayers. A few weeks afterward the Lord showed me I was leaning on tobacco, and I had better lean entirely on Him. I threw my plug of tobacco away one night down the aisle in the mission, and the desire was removed. In fact, my tobacco was the only sacrifice I ever made for Jesus, as I would gladly have paid money to be rid of rum, if I could have been relieved that way.

Four years after my conversion I

was called by the trustees of the old Jerry McAuley Mission, at 316 Water street, to carry on the work Jerry began in 1872. Here I have been permitted to see more ruined drunkards redeemed and made prosperous than probably any other living man. Many successful soul-winners have come from out these wrecks, the most conspicuous being my only dear brother, Col. H. H. Hadley, the founder and superintendent of St. Bartholomew's Mission and over forty other Rescue Missions. Colonel Hadley has also been called to the heavenly life.

The day after Mr. Hadley's death the Trustees of the Mission—some of the most prominent Christian business men of New York—expressed the public appreciation of his life and work as follows:

The Trustees of the Old McAuley Water Street Mission record the expression of their profound sorrow at the death of Rev. Samuel Hopkins Hadley, who for nearly twenty years was the beloved and the loving superintendent.

He served the cause of Christ and helped the wretched, the hopeless and the lost with his whole heart and soul by day and by night. He touched their hearts and influenced the lives of all with whom he came in contact, and was ever the welcome guest of the rich and poor alike.

Not one did he ever pass by "on the other side." He was a conspicuously successful Rescue Mission worker. We, the trustees of this Mission, bear testimony to his faithful services and esteem it a sacred privilege and honor to have been associated with him.

The above resolutions were adopted by the Board of Trustees at a meeting held on Saturday morning, Feb. 10th, 1906.

### Cusack Confirms Crowley.

The Rev. Jeremiah J. Crowley, on page 83 of his book, "The Parochial School a Curse to the Church and a Menace to the Nation," says:

I have had many conversations with members of the American Catholic Hierarchy during the past eighteen years about the public and parochial schools in America. The ecclesiastical champions of the latter have stated that the insistent demand of the Catholic hierarchy for a division of the public school money would eventually be granted; that the American people would grow weary of the school contention and to escape it would adopt the Catholic view; that then every effort would be made to secure the largest possible grants of public money; that the other sects would, out of envy, demand similar grants for their various schools, and that they would be encouraged by the Catholic dignitaries to press their claim; that the consequence would be the disruption of the public school system by the competition and antagonism of such sectarian bodies, and that the ultimate result would be *the supremacy of the Catholic Church in secular teaching* by virtue of her strong organization and great resources through her various teaching orders.

Bishop Cusack, of this city, Archbishop Farley's coadjutor, was reported by the *New York Times*, some months ago, as saying:

I hope to live to see the day when there is a parochial school attached to every church. I do not refer to Catholic churches alone, but churches of every denomination. They are an absolute necessity, and we see it more and more every day, for they reach the rising generation in a way the public schools do not.

### Veneration of Relics.

BY REV. JOSEPH VITAL, YONKERS, N.Y.

The Rev. Dr. Wm. J. White, a Roman Catholic priest of Brooklyn, in a statement on relics recently printed in the *New York Sun*, said that "the greatest and most authentic relic in the Roman Catholic Church is the cross," and that "the spirit that has prompted the American Government to send a warship 3,000 miles to bring back to American soil the remains of a man who fought her battles, is the same spirit that prompts the Catholic Church to venerate the relics of martyrs and saints. Doubt may be cast on the authenticity of some relics as with the remains of John Paul Jones, at Annapolis, but Roman Catholics do not pray to a bit of bone or a tuft of hair; they venerate and pray to the saint to whom it is supposed to belong."

In reply I beg to state:

I—The comparison cannot apply to the Roman Catholic system of breaking the body of a saint and distributing the parts everywhere—a leg here, the head there, a tooth elsewhere, as with a wrist-bone of a supposed St. Anne, "the grandmother of God," in New York City. True honor and respect for the dead would leave their remains in peace. Would the United States Government permit the desecration of the remains of Paul Jones and send a leg to New York for the people to honor? There is a great difference between the veneration, cult or worship of hyperdulia and dulia of the Roman Catholic Church and the simple respect we should have for

the saints of the Lord. By not distributing the anatomy of the saints to the churches for the foolish devotion of admirers, the Protestants show more respect to the dead than do the Roman Catholics. No adorer of a woman long buried would dig her out, make relics of her, send them to friends and keep them to kiss on her birthday, or take them in procession. Such pagan veneration—I speak kindly and with respect for Roman Catholics in good faith—is used mostly in Papal and Buddhist churches. In Verona, Italy, in the Church of Madonna degli Organi they even pretend to preserve the remains of the donkey on which Jesus rode, and carry them in procession every year. Buddhists venerate the supposed tooth of Buddha and also the tooth of the sacred monkey.

II—In the Protestant religion any kind of worship, veneration or prayer is denied not only to the relics, which Priest White admits to be generally doubtful, but also to the saints themselves. Love and respect are given, but religious worship which is only of one kind, viz., supreme, is due to God only. "There is one Mediator." All other kinds of secondary or inferior worships, prayers or cults are non-religious, superstitious and forbidden of God.

III—Priest White, in saying that the cross is the most authentic relic of all, and confessing how less authentic are the rest, should remember that the origin of the finding of the cross is not historical, but only legendary.

IV—To say that Roman Cath-

olics do not venerate the images or relics themselves is not correct. The Tridentine Council (Ses. xxv) decreed that "the images of Christ, the Virgin and other saints are to be had and retained in temples, and due honor and veneration be given them." Protestants, of course, consider this an idolatry. While for art's sake or illustrative and ornamental purposes, diagrams and sketches are used in books to good purpose, when it comes to religious veneration, images are false, and do not represent, but misrepresent the originals. The real originals are the models of the artists, and rather than an honorable reminder of God and saints, they are an insult and a turning of the mind from the Creator to the creature. St. Paul (Rom. i, 22-23-25) says: "They may be without excuse; because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasoning, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man. . . . They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator."

The statements of our friend and brother, the Rev. Joseph Vital, who is a minister of the Methodist Episcopal Church and a converted Roman Catholic priest, are abundantly justified in the doctrines and practices of the Roman Catholic Church. For instance, we find

in "The New Raccolta," the most famous collection of "Prayers, Good Works and Holy Indulgences" in the Roman Catholic Church, "published in 1886 by order of His Holiness, Pope Leo XIII," the following prayer (p. 285) of St. Alphonsus de Liguori:

Most holy and immaculate Virgin! O my mother! thou who art the mother of my Lord, the queen of the world, the advocate, hope and refuge of sinners! I, the most wretched among them, now come to thee. **I worship thee**, great queen, and give thee thanks for the many favors thou hast bestowed on me in the past. Most of all do I thank thee for **having saved me from hell**, which I have so often deserved. **In thee I put all my trust, all my hope of salvation.** Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the mother of mercy! And since thou hast so much power with God, deliver me from all temptations or at least obtain for me the grace ever to overcome them. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my mother! by thy love for God, I beseech thee to be at all times my helper, but, above all, at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee, and sing thy praises. Amen.

His Holiness, Pope Pius IX., by an autograph rescript, Sept. 7, 1854, granted to all the faithful, every time that, with at least contrite hearts and devotion, they shall say this prayer before an image or picture of the blessed Virgin:

#### AN INDULGENCE OF ONE HUNDRED DAYS.

A PLENARY INDULGENCE, once a month, to all those who, having said it every day for a month, being truly penitent, after confession and communion, shall pray for the needs of the Church, and for the intention of the Sovereign Pontiff.

## GERALDINE DE LISLE; OR TRIED AND TRUE.

## CHAPTER V.

## A DREADED CONFESSION, AND A JOYFUL DISCOVERY.

AS Geraldine wended her homeward way on that memorable evening, her heart was filled with gratitude to God for the unlooked-for gift of His Holy Word, which she had so earnestly desired, and for the pleasure and profit she had derived from the advice of the excellent minister. She could not help contrasting the geniality and cheerful piety of the Protestant pastor with the gloomy austerity of Father Adrian, or the vulgar hilarity of one or two other members of the priesthood whom she had occasionally met. The simplicity and fervency of Mr. Murray's prayer formed also a striking contrast to the Latin ceremonial and vain repetitions to which she had been accustomed. As the hour for her father's return drew nigh, these thoughts gave place to the consideration of the serious ordeal which awaited her in the confession she had determined to make of her newly-adopted creed. With all the hopefulness of her sanguine temperament, she persuaded herself she would have little difficulty in convincing the baronet of the truth of her assertions, now that she was able to corroborate them from the infallible testimony of Holy Writ.

Sir Herbert returned home in unusually good spirits. Unrestrained by the presence of his bigoted wife, and the austere confessor, he seemed to have commenced a new life of freedom and enjoyment. He entered into a lively description of several amusing incidents which had occurred at the cross-examination of one of the witnesses at a trial that day at the petty sessions. At any other time Geraldine would have thoroughly enjoyed her father's pleasantries, but her mind was so preoccupied that Sir Herbert, playfully patting her cheek, enquired how she employed herself during his absence.

Geraldine paused for a moment to offer up a silent petition for Divine assistance, and then informed her father that she had taken advantage of the fine afternoon to pay a visit to old Nelly, and briefly gave an account of the death-bed scene.

"Poor old woman!" observed the kind baronet, "I must send some money to Mr. Murray to help her in her trouble. I daresay he will find some one to take care of her. I believe she is quite bed-ridden. I will cheerfully bear the expense, so you need have no trouble, my darling, on that point. I am sorry you came in for such a painful scene; no wonder it has depressed you."

"I met Mr. Murray at the cottage, and told him I was sure you would willingly contribute what was necessary; but as regards poor little Norah, there is no cause for sorrow, her end was so peaceful and happy. I could almost have wished myself in her place."

"That is strange," returned the baronet thoughtfully. "The young naturally cling to life, and, indeed, I may say so do the old. From the amount

of misery which many of them endure, one would suppose they would be thankful to leave this troublesome world."

"But is it not what comes after death that people dread so much, dear papa? Is it not the appearing in the presence of God, and the fear of future punishment for their sins? Norah had none of that dread. She seemed so full of confidence in her Saviour, that it was like a weary child laying itself to rest in a loving parent's arms." After a slight pause she added, timidly, "Must there not be something good in the Protestant religion to enable any one to die so happily?"

Sir Herbert started at the query, and said that Norah, being so innocent and good, could have had but few sins to answer for, and was too young to be accountable for any heretical opinions, which she, very likely, did not understand.

"O papa! Norah by no means trusted in her innocence for salvation. She knew she was a sinner, and placed her whole trust in the merits and death of the Lord Jesus Christ, whose blood cleanseth from all sin. It was from the Bible she learned all this, which the Protestant Church, as well as our own, acknowledges as the rule of faith."

A shade of annoyance crossed the features of the astonished baronet, and he observed:

"Take care, my dear, how you meddle with these forbidden subjects. Your mother and Father Adrian would be dreadfully annoyed if they found you tampering with heresy in any form, and you would involve yourself in great trouble. You know that I am liberal in my views, and would allow freedom to all to worship God according to their consciences, and I have the sincerest respect for many Protestants, such as Mr. Murray; but others are not of my opinion, and would exterminate, if possible, all who differed from what they consider strictly orthodox."

For a few moments Geraldine was silent, fearing her father's displeasure. Overcoming her natural timidity, she replied, in trembling accents:

"Your caution, dear papa, has come too late. I have been thinking deeply on these subjects for some weeks past, and I hope you will not be very angry when I confess that I have lately been studying the Bible very carefully."

"The Bible!" exclaimed Sir Herbert. "Where did you get it? There is none in the house that I am aware of, unless it be in the possession of Father Adrian, and I am sure he did not give it to you."

"It was from old Nelly I got it, dear papa. I heard her talking about it one day that I was there, and my curiosity was so aroused that I asked her to lend it to me."

"Are you not aware that the Church denies the authenticity of the Protestant Bible, and therefore prohibits its use?"

"Then why does she not supply us with our own true version? The Protestants believe firmly in the truth of their Scriptures, and teach them to every one, even the little children; whereas we Catholics are kept in perfect

ignorance of its contents, except such selections as we find in our prayer-books."

"The priests say that the laity cannot understand the Bible; that it is full of mysteries, which would lead them into error, and the destruction of their souls."

"And yet, dear papa, a simple, ignorant girl like Norah O'Brien could not only understand its contents, but live and die happily, through the knowledge she had gained from it."

"But you forget that Father Adrian would deny that her Bible was the genuine edition."

"Having never seen our own Bible, I cannot argue on that point; but this I do know, that the portions of the Scriptures in our prayer-book are to be found in the Protestant Bible with very little difference, except in phraseology. This was what led me first to believe it to be true, and as I studied it I discovered wonderful truths, of which I had before been perfectly ignorant."

"But, my darling child, may not all these discoveries (as you call them) be the fruits of a guileless and credulous disposition, such as you naturally possess?"

"O papa!" replied Geraldine earnestly, "I am not able to reason with you; but there is something in the teaching of the Bible which goes straight to my heart, and makes me feel so happy. I always thought religion a gloomy thing. You know, mamma and Father Adrian, and poor Agnes, think it right to fast and mortify themselves as much as possible. They never have any real comfort or satisfaction, and praise the saints who made themselves so miserable; whereas the Protestant faith seems to make people happy. There is Mr. Murray, so kind and cheerful; and old Nelly, though so poor, never complains, but is always thankful; and little Norah was so good and dutiful to her grandmother, and her death so peaceful and happy. Dear papa," added she, with increasing earnestness, "if you would only read the sweet and loving words of our blessed Lord in the Gospels, and the beautiful epistles of the Apostles, you would wonder how any one could be kept in ignorance of what could make them so good and happy."

A struggle seemed to go on in the mind of the amiable baronet, as his favorite child so earnestly pleaded the cause of truth; and at length he replied, with some emotion:

"I cannot deny, dear child, the truth of your assertions, and shall never endeavor to coerce you in your religious opinions, nor allow others to do so, as far as lies in my power. I know how the true Protestant clings to his Bible, and I have always too deeply abhorred religious intolerance to permit anything of the kind in my own family. I cannot but feel gratified, also, at the confidence you have placed in me, which, you may rest assured, I shall never betray, and in proof of it, will confide to you a secret of mine own, which has hitherto never been mentioned to any one."

Unlocking a secret drawer in his bureau, Sir Herbert drew from it a morocco case, and touching the spring, unfolded, to the astonished gaze of

his daughter, the portrait of a young and lovely woman. The expression of the features was so angelic in its sweetness, that Geraldine involuntarily exclaimed, "O, how exquisite! Is it not a Madonna?"

Sir Herbert did not answer for a moment, as he gazed intently on the miniature. With a deep sigh, he said:

"No, my darling, it is not a Madonna. Our Church would consider such an idea little short of blasphemy. Nevertheless, the blessed Virgin would never, I am persuaded, be ashamed of the comparison. A truer saint never lived than that sweet girl. I made her acquaintance in a strange manner. I had been wandering among the Alpine hills, when, in trying to get a rare fern, I lost my footing, and fell down a steep rock, so seriously injuring my ankle that I was unable to move. I was some distance from the usual path, and far away from any habitation. I gave myself up for lost, and in that miserable plight lay for some hours, when, providentially, a Protestant pastor, who had been visiting some of his flock in a remote chalet, spied me from a distant hill (I had hung up my handkerchief on my alpenstock as a flag of distress), and came to my relief. I was only a stripling, and he being, fortunately, a strong man, managed to carry me down to a little spring of water. He refreshed me with a draught, and applied a wet bandage to my injured foot, and went in search of further assistance. With the help of two peasants, he conveyed me in a sort of litter to his own house, about a mile off, and there he nursed me through a severe attack of fever with brotherly care. When I was able to leave my bed he carried me into his small sitting-room, and committed me to the care of the lovely Madeleine, whom I then saw for the first time. I knew that all the little niceties, with which I had been regaled during my illness, had been prepared for me by the pastor's sister (for he had told me so, when I had complimented him on the superiority of his cook), but I had never imagined her otherwise than some clever housewife, and was struck dumb when I first beheld that lovely vision.

"As the pastor had to be a good deal absent, attending to his duties, I was left very much to the care of his sister, and had an opportunity of observing the beauty of her character, which exceeded even that of her features. I soon became deeply attached to her, with all the ardor of youthful affection, but when I told my tale of love, I was met with a kind but decided repulse. I would not take a refusal, and urged her to state her objections, when she told me that nothing would induce her to unite herself to one of another creed. I tried to persuade her that our differences were immaterial, and pleaded that if it were necessary, I would even turn Protestant for her sake, but she was immovable in her resolutions. I tore myself away in poignant grief, and bitter hatred of the religion which had separated us, as I could not but perceive that it was the only real obstacle to our union.

"I traveled about the Continent for two years, enjoying all its pleasures, and mixing with the best society in its cities, but I could never banish Madeleine's image from my thoughts, and determined to return to Switzerland, and make another effort to overcome her scruples. Alas, what was my grief at finding her in the last stage of rapid consumption. She lived

only two days after my arrival, and died most peacefully, yea, even joyfully; praying for me with her latest breath, and entreating me to read the Bible, which had been her constant companion."

"And did you do so, dear papa?" enquired Geraldine eagerly, as she fondly pressed her father's hand.

"I intended to comply with her request, but for some days was so distracted with grief that I could not read, or give my mind to any thought, except that of the irreparable loss I had sustained. I wandered alone for some weeks, till, by neglect of my health, I contracted a low fever, and was laid up for weeks in a small chalet in a remote hamlet. Here I doubtless would have died, but for the skill and kind care of an English medical student, who had come accidentally there in search of some rare herbs. Being of a bright and cheerful disposition, with a highly cultured taste, he was just the companion that I needed. Noting my deep depression, he managed, with much tact, to arouse my interest in his scientific researches. When I recovered he persuaded me to join him in an Italian tour, and after visiting Venice, Milan, and Tuscany, we finally reached Rome, where we were joined by his aunt and sister, who is now your mother, my dear child."

"Indeed! so it was Uncle Philip who was the young doctor! Was that long before his death, papa?"

"About two months. He had been suffering from the effects of over-study when I first met him, and had not strength to shake off an attack of malaria, which he caught while botanizing in the Campagna. Poor fellow! how little he thought while nursing me in Switzerland, how soon I was to return his kind offices. I felt his loss deeply, for he was very lovable, and we had been like brothers. When he was dying, he commended his mother and sister to my care, and it naturally resulted in a marriage between your mother and me."

"And the Bible, dear papa?" enquired Geraldine after a brief pause, "what became of it?"

"It was lost in a small box, with other luggage, on our way home. I did not miss it till it was too late to recover it, and though I was grieved at losing poor Madeleine's parting gift, I confess I was almost thankful to be relieved of what might have proved a dangerous possession, your mother being so decidedly opposed to anything savouring of heresy. In later years I have sometimes regretted having lost the opportunity of becoming better acquainted with doctrines which seemed to produce such good fruits in the lives of its professors."

"Then why did you not get another copy of the Bible?"

"I often thought of doing so, my darling, but except in Dublin, which you know I very seldom visit, it would be very difficult to get our own Bible, or to order one, without arousing the suspicions of Father Adrian, and subjecting me to unpleasant queries, which it would be difficult to answer. I considered it wisest to let the matter alone, for the sake of peace."

"Now that I have a Bible, dear papa, will you not read it with me? There is no one now to interrupt us in our study, and you can then judge for yourself whether the statements I have made about it are correct or not."

"Be it so, then, my dear child," replied her father, fondly kissing his daughter's cheek, "but it is late now, and I have some letters to write before I go to bed. I must go early to L—— to-morrow about this trial, which will likely detain me till late in the day. After dinner we will commence our studies in the Bible, and I will try to prove a docile pupil."

(To be Continued.)

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**New Books.**

Books relating to the Roman Catholic Church, historical or controversial, and all religious works that are evangelical, can be sent from this office at the publishers' prices. We commend the following works:

"The History of the Reformation," by Thomas M. Lindsay, D.D. (\$2.50; by mail, \$2.75), is a new and original work utilizing all that has been written not only in English but more especially in German on this subject. It is to be published in a number of volumes of which this first volume only is now ready. In this volume, Dr. Lindsay, who is the principal of the United Free Church College, of Glasgow, covers the history of the Reformation in Germany from its beginning to the religious days of Augsburg. Dr. Lindsay studies the Papacy, the political situation on the eve of the Reformation, the Renaissance, social conditions and family and popular religious life, together with "humanism." All this is a background for the picture he is about to draw. Following this comes a chapter on the early life of Luther, and then in chapter after chapter he traces the development of the Reformation down to the days of Augsburg in 1555. Two chapters are given to the formation of the Lutheran Church within and without Germany, and a final chapter discusses the religious principles inspiring the Reformation. Thus it will be seen that the book is a thoroughly scholarly one designed for the general reader.

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"As Jesus Passed By, and Other Addresses," by Gipsy Smith (\$1.00; by mail, \$1.14), is a series of sermons by one who is at present probably the foremost evangelist of Great Britain. He was born a gipsy and lived the gipsy life until he was converted. His career constitutes one great miracle. A poor gipsy lad, he was touched by the Divine Healer of souls. Converted, he at once began to testify of God's grace, first to his neighbors, then to the multitudes not far away, and afterward to nations. His whole life is one splendid miracle of grace attested by thousands of witnesses. Mr. Smith is shortly to visit the United States, and this volume of addresses as well as his life (The Life and Work of Gipsy Smith, by himself, with introductions by Drs. Alexander McLaren and G. Campbell Morgan, \$1.50; by mail, \$1.65) will be of special interest. The dozen sermons that we have in this book are, as might be expected, thoroughly evangelistic. There is a marvelous simplicity about them all combined with a wonderful directness. Deep spirituality, genuine confidence in the power of the Gospel to save and absolute fidelity to the truth mark these sermons of Gipsy Smith. They are to be most enthusiastically recommended not only for pastors but also for teachers and Christian workers.

Young authors—and old ones, too—and all writers for the press will be greatly benefited by the perusal and study of "The Preparation of Manuscript for the Printer," by Frank H. Vizetelly (75 cents; by mail, 85 cents).

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